

### Jacob's dream

28:10 Then went out Jacob from Beer-Sheba, and set out for Charan.

11 He came upon a certain place, [and he spent the night] there, since [the sun had set].

He took [one of the stones] [of that place], [and put it] under his head, [and he lay down] in that place.

12 [And he dreamed]: [And he saw] a ladder set up [on the earth], its top reaching the heavens.

And behold! angels of God going up and down upon it.

13 And he saw YHWH standing [over him], saying, "I am YHWH, the God of Abraham your father, and the God of Isaac.

[This very land]—[the ground of which] you are lying upon it—

to you I will give, [and to your descendants].

14 [They will be]—your seed—like the dust of the earth. [You will spread out] to the west, to the east, to the north, and to the south.

[Blessings will] [come down through you] to all the families of the earth, [through you and your descendants].

15 You must know that I [am with you]. [I will protect you] wherever you go. I will bring you back [to this land]—here.

Indeed, I will not [turn aside from you], until I have accomplished what I have promised to you."

16 [He then awakened]—[Jacob woke up] from his sleep. [He said to himself],

"Truly, the presence of YHWH [is in this place], right here, and I did not know it."

17 He was frightened and said, "How awesome is this place here. Nothing [less is this] than a house of Elohim, and that is the gate of heaven."

18 So Jacob started early [in the morning]. He took the stone [that he had put under] his head, stood it up as a pillar, and poured oil [over the top].

19 [And he called] the name of the place, 'Beth El', [even though] 'Luz' was the name of the city in former times.

20 Then made Jacob a vow, as follows: "If Elohim [remains with me], [if God protects me] on the journey I am on—the path on which I am walking; [if God gives me] [the bread that I need] to eat, and clothing to wear,

21 so that I come back in peace to the house of my father, [than it shall be] [that YHWH] [will be for me], truly God (Elohim).

22 And this stone—[this very stone] [that I have set up] as a pillar will be a temple of God.

[And of all] that [you give to me], [end aliyah] a tenth, I will give to you."

## Jacob arrives at Laban's house

29:1 He moved on—Jacob [picked up his feet]—and came to the land of the Easterners.

2 [He opened up his eyes], [and there he saw] a well [in the field], [and there he saw] three [flocks of sheep] lying beside it, because it was from that well that they watered the flocks. The stone was large, that sat on the mouth of the well.

3 [Gathered there] [were all of the flocks], and they would roll the stone from off the mouth of the well and water the sheep. [Then they returned it]—[they put back the stone] on the mouth of the well, in its place.

4 He inquired of them—[Jacob asked], “Brothers, from whence do you come?” And they replied, “Charan [is where we are from].”

5 He further [asked of them], “Do you know Laban, son of Nachor?” And they replied, “[We know him].”

6 He asked of them, “Are things well with him?” They replied, “[He is well]. And look, Rachel his daughter is coming with the sheep.”

7 [And Jacob said], “Look: there is still in the day many hours. [It is not yet time] to gather the livestock.

Water the sheep; go back and tend them.”

8 [To this, they responded], “[We cannot] [do that] [until they] [have been] rounded up—all the flocks.

[Then they roll off] the stone from off the mouth of the well. They then water the sheep.”

9 While he was still speaking with them, behold, [Rachel arrived] with the sheep that belonged to her father, since a shepherdess was she.

10 [And it happened], [just as soon as] he saw her—Jacob [looked at Rachel], [daughter of Laban], brother of his mother,

[with the sheep of Laban], brother of his mother, [he went over]—[Jacob came close]—

[and rolled away] the stone from off the mouth of the well, [and he watered] the sheep of Laban, his uncle.

11 Then he kissed her—Jacob kissed Rachel. And he lifted up his voice and wept.

12 He told her—Jacob [told Rachel] that a kinsman of her father was he; the son of Rebecca, in fact. And she ran to tell her father.

13 [And it happened] when he heard—when Laban [received the report] of Jacob, [his sister's son], he ran [to meet him].

[He embraced him] and kissed him, [and brought him] to his house. Jacob told to Laban [all these things] that had happened.

14 Responding to him, Laban said, “[Indeed, it is true]. My bone and my flesh, are you.” And he stayed with Laban for a month of days.

## Jacob's two marriages

29:15 Then said Laban to Jacob, “[Just because a kinsman] [you are to me], [should you work for me] for nothing?”

[Therefore, tell me: [what shall be your wages]]?”

16 Now Laban had two daughters. The name of the older one was Leah, and the name of the younger one was Rachel.

17 The eyes of Leah were lack-luster\*, while Rachel was shapely—[end aliyah] [fair of form] and lovely to look at. \* Jerusalem Bible: “no sparkle in her eyes”

18 Jacob had fallen in love with Rachel. [He said this to Laban], “[I will work for you] seven years for Rachel, your daughter, the younger one.”

19 And replied Laban, “Better that I give her to you, than that I give her to a man who is a stranger. So do stay with me.”

20 [And he served]—[Jacob worked] to get Rachel, a full seven years.

[But they were] in his eyes as but a few days, [because of his love] for her.

21 Finally said Jacob to Laban, “Give me my wife, since completed [are my days of labor], that I may come into her.”

22 [So he gathered]—[Laban did bring] all the people of the place, and made a feast.

23 It was in the evening: he took Leah his daughter and brought her to him. And he came into her.

24 [Now it happened that] Laban [had given to her]: Zilpah, his maid—he gave her to Leah his daughter, as a handmaid.

25 Jacob found in the morning [that in fact it was she]: Leah. He said to Laban, “[What is this] that you have [done to me]?”

Was it not for Rachel that [I served you]? [Why did you] deceive me?”

26 And replied Laban, “Such is not done in our place, to give away the younger before the first-born.”

27 Fulfill the bridal week for this one, and we will give to you [also the other one]

for the work that you [will do for me]—for yet seven years more.”

28 He complied: Jacob [did this thing]. He fulfilled the bridal week [for this one].

[Laban then gave to him] Rachel his daughter, to be his wife.

29 And Laban gave to Rachel his daughter, Bilhah his maid—[he gave her to Rachel] as a handmaid.

30 So he came also into Rachel, and he loved Rachel more than Leah. And he worked for Laban yet seven years more.

## The sons of Jacob

29:31 [When it was seen] by YHWH that unloved was Leah, He opened her womb. But Rachel was barren.

32 Leah conceived and gave birth to a son. She called his name *Reuben* (“See, a son!”), See Everett Fox for baby namings

because[as she said], “[Indeed, YHWH] has seen my affliction. And now I will be loved by my husband.”

33 And [she conceived again] and bore a son. [Then she said], “[Indeed, YHWH] has heard that unloved am I,

so He gave me[also this one].” And she called his name *Shim'on* (“Hearing”).

34 And [she conceived one more time] and gave birth to a son. [This time she said],

“This will be the time: bound will be my husband [to me], for I have borne him all of three sons.” So they called his name *Levi* (“Joining”).

35 She became pregnant yet again, and gave birth [to a son]. She said, “[This time], I will thank YHWH”.

[Because of this] she called his name *Judah* (Yehudah, “Giving thanks”). Then she stopped giving birth.

30:1 When she saw—[Rachel realized] [that she herself] [could not] give children to Jacob, Rachel envied her sister.

She said to Jacob, “[You must give me] children! If not, I will die!”

2 This aroused the anger of Jacob against Rachel. [He spoke like this]:

“In the place of God—[can I stand]? God has withheld from you, the fruit of the womb.”

3 [And she replied], “[Take this one] my handmaid Bilhah—come into her,

[that she may give birth] [on my knees]\*, and built up with sons will I be, through her.” \*according to Everett Fox

4 [So she gave to him] Bilhah her handmaid, as a wife, and he consorted with her—Jacob.

5 And Bilhah conceived, and bore Jacob a son.

6 [Then said] Rachel, “I have justice from God, who also heard my plea, [and gave to me] a son

[Because of this], she called his name *Dan* (“He has done justice”).

7 She conceived again [and she gave birth]—Bilhah, handmaid of Rachel, a second son for Jacob.

8 She said—[Rachel exclaimed], “[A fateful contest]—[God’s own fight] | [I have waged] with my sister, and I prevailed.

So she called his name *Naphtali* (“My struggle”).

9 When Leah saw that she stopped having children, she took Zilpah her handmaid, and [she gave her over] to Jacob, as a wife.

10 [And she had a child]—[Zilpah gave birth]—the handmaid of Leah, gave to Jacob a son.

30:11 And said Leah, “What good fortune!” So she called his name *Gad* (“Fortune”).

12 [She gave birth again]—Zilpah, handmaid of Leah: she gave a son, a second one, to Jacob.

13 And said Leah, “[It’s my happiness!] They will deem me happy, the young women.” [end aliyah] So she called his name *Asher* (“Happiness”).

14 One time went out Reuben, in the days [that they harvest the wheat]. [And he found] some mandrakes (“love-apples”) [in the field], and [he brought them] to Leah his mother. [And said] Rachel to Leah, “Please [give me] some of the mandrakes of your son.”

15 Leah [replied to her], “[Is it a small thing], [your taking away my husband], [that you would also take] the mandrakes of my son?” And answered Rachel, “Very well, [he will sleep] [with you] tonight, in return, for your son’s mandrakes.”

16 When he came—[when Jacob came home] |[from the field] [in the evening], there went out Leah [to meet him], and she said, “To me [you must come], because I have surely hired you, with the mandrakes of my son.” And he slept with her, on that very night.

17 God heard her—*Elohim* [listened to Leah], [and she conceived] and bore to Jacob, a son: number five.

18 Now this [is what Leah said], “[I’ve been given] by *Elohim* [my reward]: because I gave my handmaid to my husband.” And she called his name *Issachar* (“There is reward”).

19 She conceived once again—Leah, and gave son number six to Jacob.

20 And now [Leah said], “[This is a gift]: *Elohim* [has presented to me] a gift so fine. [This time] I will be prized by my husband, since I have borne him all of six sons. And she called his name *Zebulun* (“Prince, or exalted one”).

21 Afterward she gave birth to a daughter. And she called her name *Dina*.

22 Also remembered by *Elohim* was Rachel: hearkening to her, *Elohim* opened her womb.

23 She conceived and bore a son. [And Rachel said], “God removed—*asaf Elohim*—my disgrace.”

24 [Therefore she gave] [to him the name], *Joseph*, for she said, “[May God add]—[yosef *YHWH*]—to me, another son.”

### How Jacob becomes rich

25 [And it happened]—[after the time] that Rachel gave birth to Joseph—there spoke Jacob to Laban, “Give me leave, that I may go to my place—my own country.”

26 [Do let me have] my wives and my children, since [I have served you] [and worked for you] for them, that I may go, because you surely know my work, through which I served you.

30:27 Replying to him, Laban said, [If, I pray], I have found favor in your eyes:

[I have grown rich], [end aliyah] since I've been blessed by YHWH because of you."

28 [And Laban said], "[Just name your price]—[say the wages due to you] from me, [and I will pay you]."

29 And Jacob [said to him], "You surely know how well I have served you, [and how it has gone] with your livestock in my charge.

30 [Indeed, is it not true]? [The little] that you had before I came has increased to a multitude. [Thus blessed indeed] [by YHWH]

have you been [at my every step]. [And so now], [when may I] do something for myself—for my household?

31 Laban said, "What can I give you?" Answered Jacob, "Do not [give me anything].

[Do for me] just one thing, [and I will return] and tend your flock, and guard them:

32 let me pass through your whole flock [this very day], removing from there every lamb that is spotted [or that is streaked],

[and every black lamb] [among the sheep], and every speckled or spotted one among the goats. That will be my wages.

33 [Answering for me] will be my integrity, on a future day, when the subject my wages [comes before you].

Any [that are not] spotted or streaked [among the goats], [or any black one] among the sheep, may be treated as stolen by me."

34 And said Laban, "All right. Let it be according to your word."

35 [So Laban removed], [on that day]—that day, from the he-goats—the streaked [and the spotted ones],

[and from] the she-goats the speckled [and the spotted ones]: every one that had white upon it, [also the dark-colored] sheep,

[and handed them over] to his sons.

36 [And Laban put] [a distance] of three days between himself and Jacob.

[Now Jacob] [was then tending] the flock of Laban, [the part of it that remained].

37 [He took for himself]—[Jacob then took] from branches [of a poplar tree], fresh-cut, and almond and chestnut,

[and he peeled] [in them] stripes of white, exposing the white that was on the branches.

38 [Then he set up] the branches that he had peeled, in the troughs of water, [the place where]

there came the flock to drink, facing the animals. [They would be in heat], as they came to drink.

39 Thus mated the animals [in the presence of the branches]. They gave birth—the animals—to young streaked, speckled, and spotted.

40 [But the sheep], [were kept separate] by Jacob. [Here is how he placed them]: He faced the animals [toward those that were streaked],

or the all-dark, in the flock of Laban. Thus he made [for himself] flocks of his own, which he did not put with the flock of Laban.

30:41 [And so it happened], [when they were in heat]—the animals that were sturdy,  
 that Jacob [would put the branches] in front of the animals in the trough [so that they would mate] near the branches.  
 42 But if they were weak—the animals—he did not put them there. And so [went the weak ones] to Laban [and the strong ones] to Jacob.  
 43 Thus prospered the man—he became very rich. He had animals in abundance, maids and servants, camels, and donkeys.

### Jacob's flight

31:1 [Now Jacob heard] the words [of the sons of Laban]: they were saying, “Jacob [has taken away] all that belonged to our father,  
 and from what was our father's [he has built up] and amassed all this wealth.”  
 2 When he saw—Jacob looked at the face of Laban, [he beheld that] [Laban acted not] [toward him] like the day before yesterday.  
 3 Then said YHWH to Jacob, “[You must return] to the land of your fathers, to your birthplace, and I will be with you.”  
 4 Jacob sent word—he summoned Rachel and Leah to the field where his flock was.  
 5 He said [this to them], “I observed, when I looked at the face of your father, [he no longer acts] toward me [like the day] before yesterday.  
 But the God of my father has been with me.  
 6 But you surely know, that [with all my strength] I have served your father.  
 7 But your father [deceived me], and changed my wages at least ten times. [But he was prevented] by *Elohim* from doing harm to me.  
 8 [If like this] [he should speak]: ‘[The speckled ones] shall be your wages,’ then gave birth all the animals to speckled ones,  
 [and if like *this*] [he should speak]: ‘[The streaked ones] shall be your wages,’ then gave birth all the animals to *streaked* ones.  
 9 [Thus snatched away] [by *Elohim*] was the livestock of your father, and given to me.  
 10 [And it happened] at the time the animals were in heat, I lifted [up my eyes], and I saw as in a dream,  
 [there were all] the he-goats mounting [the females of the flock], and they were streaked, speckled, and spotted.  
 11 There spoke to me [an angel of] *Elohim*, in the dream, [saying, ‘Jacob!'] I replied, ‘Here I am.’  
 12 [The angel then said], “Lift up your eyes, and see: all the he-goats mounting the flock  
 are streaked, speckled, and spotted. Indeed, [I have seen] everything that Laban is doing to you.  
 13 I am the God of Beth El, the place where you anointed a pillar; the place you made [a vow to me]:  
 there, you made an oath. [Therefore, now], get up and leave this land, and return to the land of your birth.’ ”

31:14 Then answered Rachel and Leah. They said this to Jacob: “[Is there still] [awaiting us] a portion and a legacy, in the house of our father?  
 15 [Is it not true], [that as outsiders] we are thought of by him, since in fact he sold us and completely consumed our money.  
 16 Indeed, [all of the wealth] that was taken by God from our father, to us it belongs, and to our children.  
 [And so now], everything that [has been spoken] [by *Elohim*] [end aliyah] to you, do it!”  
 17 And Jacob arose, [and he placed] his children and his wives on the camels.  
 18 [He drove off] [all his livestock] [and all the goods] that he [had acquired], the cattle in his possession, that he had amassed in Padam Aram,  
 [to come home] to Isaac his father, in the land of Canaan.  
 19 While Laban [had gone off] to shear his sheep, [there were stolen] by Rachel [the household idols] belonging to her father.  
 20 And Jacob [stole away], deceiving the heart of Laban the Aramaean, [having not] [let him] know that he was fleeing.  
 21 [Thus he] fled [with all that he had]. [He rose up] and crossed the river, setting his face towards the mountains of Gilead.

### Laban pursues Jacob

22 It was told to Laban upon [the third day], that Jacob had fled.  
 23 He took his kinsmen [with him], [took pursuit] [and went after him] on a journey of seven days,  
 catching up with him finally in the mountains of Gilead.  
 24 [Then appeared *Elohim*]: [God came to him]—to Laban the Aramaean in a dream of the night, and said [this to him],  
 “[Watch what you say]—[take heed for yourself], lest you strive with Jacob, for good or for ill.”  
 25 When he caught up—Laban—with Jacob, [Jacob, meanwhile], had pitched his tent in the mountains,  
 [and as for Laban], he made camp with his kinsmen in the mountains of Gilead.  
 26 And said Laban to Jacob, “[What have] [you done] by deceiving my heart?  
 [You led off] my daughters like prisoners of war! (captives of the sword)!  
 27 [Why did you] in secret [flee from me] [by stealing away] from me—  
 not relating [to me]. [I would have sent you off] with rejoicing, with songs, and with timbrel and harp.  
 28 [You did not] [allow me] to kiss goodbye to my sons and my daughters. [It was indeed] an act foolish to do.  
 29 [I have power] [in my hands] to do to you great harm. But the God of your father [only yesterday] [spoke, in fact], [to me],  
 [saying this], ‘[Watch what you say]—[take heed for yourself], lest you strive with Jacob, for good or for ill.’



31:30 [If it is true] that you needed to go since you longed so greatly for the house of your father, then why did you steal my gods?"

31 Then answered Jacob, and said to Laban, "Because I was fearful. Since [I said to myself], 'You might seize your daughters from me.'

32 [But may that person] [with whom] [you find] [these your gods], [not remain] living. In front [of all of our brothers] [if you recognize] that which is yours, [take it back for yourself]." [It was not known] by Jacob that Rachel [had stolen them].

33 Thus entered Laban [into the tent of Jacob] and the tent of Leah, [and into the tent] of the two maids, [and found nothing] there. [Then he left] the tent of Leah and entered the tent of Rachel.

34 [Now Rachel indeed] had taken [the household gods] [and she placed them] in the saddle of the camel [and sat down] upon them. So he rummaged—[Laban looked all] [around the tent], and found not a thing.

35 She said [to her father], "[May there be not anger] in the eyes of my lord, for [I am not] able to stand up [before you], since the way of women is upon me." [So Laban searched] and failed to find [the household gods].

36 Now Jacob got angry, and argued with Laban. [Speaking up], Jacob said this to Laban:

"[What was my offence], what was my crime, that you made hot pursuit after me?

37 When you felt [through all my things], [what did you find] from the things in my house? Put it right here, in front of my kinsmen and yours. Let them judge between the two of us.

38 [For these] twenty years I [have been with you]. Your ewes and your she-goats never miscarried. [The rams from your flock] I have never eaten.

39 [One that was mauled] [I have not brought] [back to you]. I took the blame—[at my hand] [you could ask it], be it stolen by day or stolen by night.

40 [There I was], [all through the day] consumed by heat, and frost in the night. There departed my sleep from my eyes.

41 [Thus it was for me] for twenty years in your household: [I have served you] [four and ten] years [for your two] daughters, and six more for your animals. And yet you changed my wages, ten times over.

42 [Were it not for the fact] [that the God] [of my father]—the God of Abraham and the Fear of Isaac—[was there for me], you would by now have—empty-handed—[sent me away].

[My affliction] [as well as the weariness] [of my hands] [end aliyah] was seen by God, who gave judgment last night."

## A treaty between Jacob and Laban

31:43 Then answered Laban, saying [this to Jacob], “The daughters are *my* daughters,  
the children [are *my* children], and the flocks [are my flocks]. [All of the things] that you see here—[to me it belongs].  
[As for my daughters], [what could I do] [about them] today? Or about their children, to whom they gave birth?  
44 [And so now], [let us do this]: we will cut a covenant, I and you, that there be a witness between me and you.”  
45 Then took Jacob a stone, [and set it up] as a pillar.  
46 Then said Jacob to his kinsmen, “[Come and gather] stones. And they took some stones [and made a mound].  
And they ate right there on the mound.  
47 It was named by Laban *Yeggr Sahadutha*—(Aramaic for “mound witness”),  
whereas Jacob referred to it [by the Hebrew name *Gal’ed*].  
48 Then said Laban, “Let the mound [right here] [act as a witness] between me and you today,  
[That is why they call its name] *Gal’ed*—“mound witness”.  
49 [Also *Mitzpah*]—watchpost, because he said, “May He keep watch—YHWH—[between me] and you,  
when we are hidden, one from the other.  
50 If you ill-treat my daughters, [or if you should take] wives [besides my daughters],  
[though there be no one] [here with us], remember that God is the witness between me and you.”  
51 Then said Laban to Jacob, “[Let us look upon] the mound [that we made here],  
and look at the pillar that I have cast between me and you.  
52 [May it be a witness], the mound [we made here], [and may also bear witness] the pillar,  
[that I will not] [cross over] to you past this mound,  
[nor will you] cross toward me going [past this mound]; you won’t cross this pillar [to do me harm].  
53 May the God of Abraham and the god of Nachor judge between us—the gods of their fathers.  
Then swore Jacob by the Fear of his father Isaac.  
54 [Then offered up] Jacob a sacrifice on the mountain, and called to his kinsmen [to break bread].  
They ate a meal, [and spent the night] on the mountain.

32:1 Then got up Laban [early next morning]. [He gave a kiss] [to each of his sons] and to his daughters, [and then] [he blessed them].  
 [Then he left], [and journeyed Laban] back home.

2 When Jacob went on his way, [there came upon him] angels of God.

3 And exclaimed Jacob when he did [see them], “A camp of God [is this here]!”  
 [And so he called] [end aliyah] the name of that place *Machanaim* (“double camp”).

## Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta geresh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, geresh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh ( <i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

*The English translations I mostly use (besides several scholarly commentaries) are the following:*

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)  
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)  
Everett Fox, ‘The Five Books of Moses’ (1997)  
The Stone Edition ‘Tanach’ (1996)  
JPS ‘Hebrew-English Tanach’, (2<sup>nd</sup> Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)  
Robert Alter, ‘The Five Books of Moses’ (2004)  
Commentaries in the ‘Anchor Bible’ series  
Rotherham, The Emphasized Bible (1902)  
The Jerusalem Bible (1966) (also my source for topic headings)  
The New King James Bible (1982)